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(pp. 108, 113, 119, 123, 125, notes). Dr. Hitchcock himself is refreshingly sound in intention. Scripture is absolute authority, though to be interpreted mystically (p. 191). Isa. 7:14 means the virgin birth (p. 137). When, however, the conception of divine intelligence as self-conscious, self-distinguishing, constitutes for him the truth of three persons in Deity, and when this compatriot of Martineau and Upton denies to Unitarians belief in a personal God and ascribes to them the notion of an undifferentiated unity in God, confidence in his accuracy is impaired.

The student will turn to this work for light on Irenaeus' canon of the New Testament. The impression is given that Irenaeus included in his canon all of our New Testament except the Epistle to Philemon, and nothing more. But he fails to distinguish between use of the diction of James and inclusion in a canon of Scripture, and his argument for the use of II Pet. 3:8 is not convincing (p. 230). He is silent about the reference (iv. 20. 2) to Hermas as *γραφή*, and if, as he means, Irenaeus included the Epistle to the Hebrews, then by the same warrant he included the Wisdom of Solomon.

A related question concerns the rule of faith. The problem is whether Irenaeus derived his rule from Asia Minor or from Rome or made a blend of two. Dr. Hitchcock distinguishes the rule of Irenaeus from the Old Roman rule (p. 66) and views it as nearer the Nicene form of creed (p. 77); but he does not show that a crystallized formula existed for Irenaeus. He endeavors to construct from the phraseology of Irenaeus a creed which would practically conform to the Nicene type, but it seems to be the case of compressing traditional and personal expressions into a formula which as such had no existence.

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HOLL'S EDITION OF EPIPHANIUS

This edition of the *Ancoratus* and part of the *Panarion* (*haer.* 1-33) of Epiphanius is a welcome addition to the series of Greek patristic texts known as *Die griechischen christlichen Schriftsteller*.¹ Several years ago Dr. Holl published a thorough investigation of the textual tradition of these two treatises,² and probably no one is better prepared than he to

¹ *Epiphanius (Ancoratus und Panarion)*. By Karl Holl. Erster Band. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1915. x+464 pages. M. 18; bound M. 20.50.

² Cf. *Texte und Untersuchungen zur Geschichte der altchristlichen Literatur*, XXXVI, 2 (1910).

edit the works of Epiphanius. The text is clearly and accurately printed, the editor's emendations are indicated with an asterisk, and the *apparatus criticus* gives the principal variant readings and the most noteworthy conjectures of scholars. On p. 417, l. 14, ἀπρὸ ἀλλεῖ should be ἀποβάλλει. In the last volume the author intends to discuss in detail the principles by which he has been governed in his attempt to recover the original text of this zealous champion of orthodoxy in the East. Dr. Holl has performed a difficult and exacting task in a thoroughly satisfactory manner, and when his edition of Epiphanius' writings is completed, it will supersede that of Dindorf,¹ on which scholars have heretofore relied.

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CHRISTIAN ETHICS AND MODERN CRITICISM

One of the features of modern ethical thinking is the growing freedom with which the traditional conception of the absoluteness of Christian ideals is questioned. It becomes necessary, therefore, to construct an apologetic in defense of Christian ethics as well as in defense of Christian doctrines. Two recent books essay such a defense and present two interesting attitudes toward the problem.²

Conduct and the Supernatural, the Norrisian prize essay for 1913, is dedicated to John Neville Figgis by a member of the Community of the Resurrection who in the preface acknowledges his indebtedness to Figgis for the point of view and the conception of the book. While the intent and the style indicate the purpose of the author to give an open-minded survey, he is at the same time so conscious of being the advocate of a divinely established system that, with the best intentions in the world, he cannot understand the real significance of skeptical and secular ideals. Non-Christian opinions are interesting; they may be leading many men astray; they need, of course, to be refuted; but they do not cause the author of this book any serious uneasiness. He knows from the start that they are failures. No mediaeval churchman could be more absolutely certain of the eternal divine truth of his system.

¹ Five vols., Leipzig, 1859-62.

² *Conduct and the Supernatural*. By Lionel Spencer Thornton. London: Longmans, Green, & Co., 1915. xiv+327 pages. \$2.25.

Conscience and Christ. By Hastings Rashdall. New York: Scribner, 1916. xx+313 pages. \$1.50.